The Bombay Guardian.

VOL. XVII.—NEW SERIES. SATURDAY, APRIL 15, 1871. [No. 7.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

THE Hon. Mr. Strachey denounces the on "Europe stores" as a class-tax on residents. The Government of Bom- ye introduced a bill to tax caste-feasts, all Native feasts where more than e together. We doubt whether this will yield very much. Will not our friends dine by hundreds less one? ot tax the *burra khanas*, the cham- dinners on Malabar Hill? After all e any better way of taxing 'Dives' r Asiatic or European) than by im good round duty on certain 'Europe hat are doing very much to stay the f true civilization? We believe that in India would really be the better by of 33⅓ per cent. on spirits and wines, any would be relieved of onerous ation.

—IN our Epitome will be found the de- ls of a case of torture, deserving attention. matter of satisfaction that the culprits their deserts; but at the same time it is at alarming to see what difficul- ties the way of detection the Police know how to interpose. We hope that pains may be taken to make the Mofussil Police ac- quainted with the issue of the matter, but we fear that too many of those who hear of it will content themselves with a memorandum to be careful not to let their victims die when they are torturing them.

—THE author of Ginx's Baby has travelled to Br Guiana to become acquainted with the his rights and his wrongs, and e world the result of his observa- pages of *Good Words*. Some ions will have to be answered in instance, the coolies assured were never informed that penal re attached to their contract.

A CORRESPONDENT of one of our contem- wrote the other day as follows:

"Judge by the results, no Protestant is f saying how far any Christian institution ed the work of salvation individually. le to this is the right of private judgment the Holy Scriptures, which engenders a self-conceit and egotism in such matters akes the existence of a Church hierarchy nnecessary and absurd. It must be ecollected that Christ himself, though he con- demned the hypocrisy of the Pharisees, neverthe- less, enjoined his hearers to respect their teaching. This is quite opposed to the Protestant doctrine of private judgment."

We would recommend this correspondent to read the 9th chapter of John's Gospel. We have there an account of a man whose eyes had been opened at the Pool of Siloam, through his observance of the word of 'a man that is called Jesus.' He was brought be- fore the Pharisees, those who sat in Moses' seat, who decided that it was unlawful for any man to open the eyes of the blind on the Sabbath-day. A very interesting con- versation followed. These expounders of the law would have the poor man understand that Jesus was in no way entitled to his respect, and threatened to excommunicate him if he should become his disciple. The poor man had the hardihood to exercise the right of private judgment, though even his parents stood aloof from him. He refused to believe that Jesus could be a sinner; he knew that whereas he was blind now he saw; he reasoned that one possessing power to give sight to the blind by a touch must be entitled to the regard and confidence of men; it was a terrible thing to be excommunicated by the recognized religious guides of the community; but he judged that it was better to confess Jesus whatever came of it, and he did so. They cast him out and then Jesus took him up.

Now this man was taught of God; his judgment was correct because it was guided from on high. He knew nothing about this guidance; but, as a matter of fact, the same grace that had opened his eyes had also en- lightened his understanding. Now this is what Protestants are solicitous about; they know that the judgments of men are per- verted by sin; but they know that God has promised to give his Holy Spirit to them that ask him, and that whoever desires to know and do the will of God shall be guided from on high in his judgment. In the Bible God speaks to every individual man, and it is the privilege of every man to hear God speak in his word and to appropriate the divine judgments of things. To every man the Scripture says, Prove all things; it also says, If any man lack wisdom let him ask of God, who giveth liberally and upbraid- eth not. To every man the Roman Catho- lic Church says, Dare not to prove any- thing yourself; and if you lack wisdom ask the priest, who can ask the bishop, who can ask the Council, who can ask the Pope. But this is another Gospel alto- gether.

AN appeal signed by the Bishop of Bom- bay, dated September 7, 1870, has been published in the home papers. The scheme proposed in this document is as follows: 'There should be in the heart of Bombay 'a church and district thoroughly worked, serving as a nucleus for Churchmen, and affording a sphere of labour to those who are disposed to active benevolence and charity;' 'to be worked on the best Catho- lic models;' 'the district of Holy Trinity, Sonapore, with its church and Indo- British Schools, has been selected for the commencement of operations;' 'one un- married priest from England, two sisters and a matron,' are required for this nu- cleus:

"On the arrival of the priest and sisters it is proposed to take a large house near Trinity Church, on the edge of Back Bay if possible, capable of division so as to serve the following objects:—1. Accommodation for the sisters. 2. A refuge for the fallen (no such institution exists in Bombay in connection with the Church of England). 3. A hospital for sick children. And also, in a separate part of the building—4. A residence for the priest. 5. A home for *reclaiming* European vagrants. 6. A hostel for aged communicants.

"Several other works might be enumerated which it would be desirable eventually to take up when the number of mission priests can be raised to two or three, and the sisterhood be augmented either from home or from persons resident in India."

When the mission has been fairly estab- lished, other districts are to be taken up. The whole is to be connected in some way with the Bombay Church Union. For the expenses of three years, the sum required is Rs. 17,700. The Bishop says in conclusion that he will be very glad to see this plan carried out 'on the understanding that *the existing ritual at Trinity Church* is, generally, to be the standard for the future.'

The word 'Catholic' in this appeal has a somewhat different meaning from that which we would assign to it. We should take a Catholic basis to mean one on which the different bodies of Christians could harmoni- ously act; whereas this mission is to be put under the care of the Bombay Church Union, which consists of those who belong to a certain section of the Church of England, and in which the majority of Church of Eng- land people in our neighbourhood are not, we believe, represented. Nor is the ritual of Holy Trinity, Sonapore, that which has the sympathies, if we are rightly informed, of any but those who are known as Ritualists. If Government will put in force its own laws and establish an industrial home for vagrants, there will not be much need of the proposed home for reclaiming such, mentioned above, though there will be great need for the preaching of a pure Gospel to them as to others. Precisely what 'the *hostel* for aged communicants,' is to be we cannot say. A refuge for the fallen is much needed. A hospital for sick children would also be use- ful. We earnestly desire to see the number of real workers increased in Bombay, of whatsoever denomination; by real workers we mean those whose work shall stand in the day of trial, the day of fire, when visited by the Master; but we do not deem it matter of gratification when the agents of a Mission are intent chiefly upon glorifying their own particular church, or division of a church, repudiating fellowship with other Christian workers.

The greater part of the money required for the scheme, would seem to have been secured. The features which stamp it with narrowness in our estimation, are to some its best commendation.

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PICCADILLY.

A few months ago there appeared in *Blackwood* an article on a work entitled *Piccadilly*. The book is in some respects worth reading, and the article is still better worth it. We make a few extracts from the latter:

"Had the book been without that religious meaning which gives it its greatest charm, its singular ability would no doubt have procured its more general appreciation by the public, who can better understand even the fine and pointed satire which goes over the heads of the common crowd, than they can understand those motives which to the sober mind of respectable church-going folk, satisfied with just enough religion to keep them comfortable, cannot but look overstrained and extraordinary."

"We do not remember the time when any such voice has been raised before to point out to gentle and semple, churchman and layman, the amazing difference betwen faith and practice, or rather, between the professions of faith made by Christendom, and the actual life lived by the kingdoms and societies that are included under that title."

"To live under the delusion that you have been a Christian all your life, and then suddenly wake up in the middle or decline of that life to find out what Christianity really is, is scarcely even so confusing as is the discovery by a hitherto careless spectator of the wonderful spiritual living force of a creed which everybody makes believe to hold, and nobody acts upon. It is not dead after all, but instinct with vital energy. It has power to lay hold upon and possess the mind even now at this advanced period of the world's history; and yet it is the creed of all those selfish, ease-loving, wealth-acquiring, pleasure-making egotists, who fill the world with oppressions, small and great, with injury and misery and pain! The fact is sufficient to paralyse or to drive into maddest bewildered action every mind which makes the discovery."

Some are pleased to tell us that Christianity is dead or dying. The world has outgrown it and wants something better. But here is a writer, a pair of writers, assuring us that Christianity is only half risen from the tomb of Christ, has not yet asserted its true power, and that men have not even learned what it is, what it demands of them, what it offers to make of them. And this testimony is in the main true.

To be a Christian is to be a Christlike-man. See this idea embosomed in the prayer of our Lord in John xvii., in language that no one perhaps has yet fully fathomed; in John's first Epistle, and elsewhere in the New Testament. Many have had their eyes opened to see this; but almost all are blinded in their interpretation by that popular exegesis of the Gospel which they find in the lives of professing Christians. They start with the idea that representatives of Christianity are round about them, and they read the Gospel requirements through the response supposed to be made by the lives of those representatives. Even Christ himself is viewed through the ground glass of this medium. The Bible is a Rosetta Stone, and the average life of church-members is the key that explains it. The Spirit of God is supposed to be dwelling in the Church and operative through it; we are moulded by the Christian society to which we belong, and complacently conclude that it is the Spirit of God who is fashioning us. But in what is called the Church there is really a terrible commingling of man's ideas with God's, the result of which is a complete adulteration of the Gospel, a counterfeit Christianity. So it seems to one whose eyes have been anointed with heaven's eye-salve to see the glory of God as it shines in the face of Jesus Christ; to read the Gospel in the virgin purity of its text, recovered from the incrustations of ages. The author of the book we have mentioned gets such a view of the frightful disparity between the teaching of Christ and the learning of Christ's disciples. Of course he can only speak of that which he has come in contact with. He has been living a thoroughly worldly life, and it were no wonder if there should be, unknown to him, 7,000 who have never bowed the knee to Baal, buried here and there in churches that society has taught him to despise, the Church in the wilderness not known to men but walking in white with the Lamb on Mount Sion. But he seems to have cut the gordian knot in this way: These words of Jesus are waited upon by all the resources of the Godhead; he that shall hide these words in his heart and know nothing else, shall be made Christ-like by them, and then the mighty resources of God shall come forth to wait on him, the spirit of glory and of God shall rest upon him manifestly, and the whole world shall be made to feel the shock of his presence. On this follows the easy deduction that the Gospel is really and fully nowhere obeyed, nowhere lived; time need not be spent in looking for the elect of God; the light that has come to me has only now come to this generation. The writer in *Blackwood* glides into the biographer and tells us that the gentleman whose awakening is described in the book, Mr. Lawrence Oliphant in fact, fell in with a prophet-like man from America who seemed to know and to possess the true life of the Gospel, unknown to all the world, and abandoning everything goes with this Mr. Harris and his disciples to a far away spot in America that the New Jerusalem may be seen in them, having the glory of God.

"Some sixty or seventy are thus engaged in an attempt to reproduce the primitive ideal of Christianity in the midst of a world lying in darkness, no one of whom is admitted without some severe test of his or her readiness to relinquish self and live for others."

The experiment, alas, has failed. Mr. Oliphant has returned. We hope, however, that his disappointment will not make him sceptical of the possibility of realizing Christ's will in this world. Perhaps he may find in his immediate neighbourhood, some who have made even more progress in this divine life than himself.

Nevertheless there is a grand truth in the passages we have quoted. The grand aim and intent of the Gospel are something more, a good deal more, than Christians generally perceive. The great and sublime scope of the Gospel is not that a certain number of believers may be gathered out of society with a view to their eventual transference to another world, a place of happiness and glory; but that the life that Christ lived might be lived unbrokenly by his disciples, that the peace, joy, power, purity, heavenliness, fellowship with the Father, self-sacrificing Spirit, wisdom, invincibility that belonged to Jesus might be found in them and be influential through them in the subjugation of the world.

But what an error to suppose that this life needs to be isolated from the rest of the world in order to be developed. Christ prayed that his people might be kept from the evil, they being not of the world as he was not of the world. We remember once visiting a little community of 50 or 60 persons in the back-woods of America, whose professed aim was to develope among themselves the true society, and thus show the world by contrast what it needed to be; and the leader of the band said that if the experiment failed he would take his daughter to the river, throw himself and her into it, and thus make his exit from an unworthy world. He said if the experiment failed it would be owing to the fact that all the members were not men of the right stamp. We told him what the world wanted to see was powe[r] make the bad good, and any exhibitio[n] goodness made by picking out the people and separating them, would do n[o]t to regenerate the world. The Spirit Gospel is that which will enable mingle with the world and walk walked; the true piety is not that demands a combination of favouring ci[r]stances, but that which goes with the armour of God into the midst of the w[o]discords and oppositions. 'This is the v[ic]which overcometh the world, even our 'I have ordained you that ye should bring forth fruit.'

According to the faith of God's p[eo]it unto them. They have faith to [re]receive a certain measure of the Sp[i]God, a certain measure of light, a measure of hope; they believe i[n] forgiveness of their sins, and in a measure of sin-subduing power, an[d] abiding grace of God to carry them the valley of the shadow of death, to the of Beulah; and they believe in a measure of Christ's power sufficient t[o] them hold their own in the world, an[d] haps to extend the bounds of his kingdo[m] But there are many exceeding great an[d] precious promises that are still as it were a dead language; resources that no dreams of; victories that are unwon [be]cause unattempted. When the Son of [Man] eth shall he find faith on the earth? faith responding to his wondrous words? th[e] faith for which the whole creation groaneth and travaileth in pain?

THE TRUE ACCEPTED MASONS.

Six hundred years ago Freemasonry was not what it is now,—it was a real thing, not a sham; its ranks were recruited from among lawyers, merchants, and pro-fessions, but every apprentice w[as] undergo a severe probationary se[r]acquire skill in the art of Mason was permitted to become a m[em]craft. Nor was it the privilege bers—their Masters, or Warde[ns] the funds of the guild in luxurio[us] and rich wines to be consumed at co[m] meetings: the table of the Lodge common table with plain homely fo[od] strangers and brethren.

Go back six centuries: the citi[es] small, communication was very slo[w] were no newspapers to advertise th[e] that were going on, and the larg[er] were then few compared with what everywhere now-a-days. The Mason' never has come to him, and in thos[e] he had often far to go in seeking i[t]. spring evenings you might then have seen approaching some continental to[wn] couple or so of way-farers, tired, probably, and footsore, but almost always characterised by a step and gait that evinced a freedom and independence of character that marked them from most of the other people you met. They enter the town, and turn into a quiet street where there are few shops, and one of them accosts some men sitting in earnest

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on 28 February, 2020

conversation on a bench at the door of a poor but comfortable looking house. The stranger says 'We are masons,' and the townsman offers them his hand and they exchange secret signs that none but the initiated could notice. These are their passes to the hospitality of their brother Masons, and they are far better (in those days) than letters of commendation, for they cannot be forged, and not one Mason in a hundred can read a written certificate. They have no need to ask lodgings: another starts up from the seat, and accosting the second and younger stranger begs that he at least will stay the night with him close by. Refreshments are set forth, and kindly questions asked and answered, and the talk speedily falls upon work—*their* work—building. There is a Church of God building not far off, say the townsmen, would they take work there? and the strangers say they would gladly do so; they had heard of it by the way, and wish to apply to the Master-builder next day. Accordingly next morning, thanking their hosts for their cheer, and perhaps accompanied by them, they proceed to the works, and, asking for the master, are taken to the Lodge. They are questioned as to what ranks they have respectively attained in the Craft. These they at once communicate by secret signs that are trustworthy and recognizable only to those of equal or higher standing than themselves, and they save all [illegible] examinations and practical proof of [illegible]. They are made welcome, and [illegible]nce appointed to the sort of work [illegible]; there is no envying or grum[illegible]e has a higher kind of work than [illegible] the ambition of each is to do his [illegible]tly as "a workman that needeth [illegible]ot to be ashamed," knowing that thereby alone can he ever expect to rise to a higher grade in his Craft.

Now the recent formation of a Christian Alliance has suggested or recalled the fact that there is a Freemasonry—liable indeed like the other to be degraded into a mere name when its professors forget the great practical ends of its existence,—but which, if real and earnest, is calculated to be most helpful to travelling builders of God's true house. True Christians are members of one profession and possess spiritual and secret signs, by which, if they are not ashamed of them, they may make their profession known to one another, but which are not understood by the outside world, nor can be reciprocated or replied to by it. They seek work under one Master-builder who understands the secret abilities of the most highly advanced and who is ready to appoint to each the work he is fitted for, and that work he is bound to do by the laws of the Craft: each must hew and polish his own stone to be built into the true Temple of God, and if by diligence and talent he attain to high proficiency, that stone may be some notable pillar in the Church. But one thing is common to all, it matters not of what grade in the profession, or in what worldly circumstances, or to what district or province the traveller belongs, if only he can give the common sign—he is, as "accepted," entitled to the help and hospitality of his brethren, and they will try to help him to work under the Great Master-builder.

This parallel might be drawn out to great length and perhaps to profit. Let those who are fellow-workmen in building the Church of God amplify it for themselves, and show to the world a higher Freemasonry even than that which served its ends so well in the middle ages, taking all care that it do not degenerate into empty forms and names, under which the true 'craft' and calling is forgotten.

BETA.

WHAT IS TRUTH?

I beheld Satan as lightning fall from heaven. (LUKE x. 18.) No wonder that devils were subject to them through his name, for he had seen Satan falling as lightning from heaven. The heaven of Satan is his dominion over men, the godship of this world. Christ was manifested to destroy the works of the devil, to dispossess him of his empire, and when, tempted in the wilderness, he got the victory over Satan and plainly showed that there should be no admixture of worldly policy, in his work, even then and there he saw Satan falling from his heaven. In Isaiah xiv. the king of Babylon is represented as Lucifer falling from heaven to hell; from a sort of universal dominion to utter ruin.

I give you power. (19.) Illustrating the principle, To him that hath shall be given. If God has given us faith, he is willing to give us more.

In this rejoice not,—but rather rejoice because your names are written in heaven. (20.) He would not take away their joy but enhance it. Satan has fallen from heaven that you may reign in his place. Your names are even now written there. The truth committed to you shall triumph over him, and there shall be a new heaven and a new earth wherein dwelleth righteousness. Satan has been the God of this world, and the institutions of all states, the administration of all governments, have been very largely according to the dictates of this arch-deceiver. But to the little flock of Christ is committed that word of his which is destined to overthrow the falsehoods of this world; the meek shall inherit the earth; if we suffer with him we shall reign with him. Not after the poor and beggarly analogy of the kings of this world; but through identification with Christ, so that his glory is our glory. There is a word here for the minister whom Christ has exalted to great usefulness, and who is in danger of being lifted up when he finds in his hands such singular power to sway the minds of men and enlarge the borders of the church; let him consider his own personal debt to Christ; the 10,000 talents forgiven him when he had *nothing* to pay; the marvellous grace that has inscribed his name in the book of life.

And kings. (24.) In Matt. xiii. it is, 'Many prophets and righteous men have desired to see the things that ye see;' here it is, 'Many prophets and kings.' The substitution of this latter word shows that in the passage just commented on, it is the future reign of the saints that is referred to. You have that which makes even Solomon in all his glory appear poor. When you think upon the majesty and honour that compassed him at the beginning of his reign and the favour of the Lord towards him; when you read or hear about the vision that Isaiah had of the Lord high and lifted up, compassed about with seraphim, you are ready to exclaim, 'How good to have been in the place of such a king, such a prophet.' But he that is least in the kingdom of heaven is greater than they. They looked forward yearningly to your privileges. He that spake to Solomon, he whom Isaiah saw, is tabernacling among you, has made himself one with you. Hearken diligently to his words, for in those words is the secret of your future glory. —How strange that some should propose to put upon the head of Jesus, the poor crown of Solomon. He shall indeed sit upon the throne of his father David, but in the true, the worthy sense. David nominally and fugitively and most imperfectly ruled over the people of God; Christ shall rule, in the true, heavenly and spiritual sense over the people of God, the redeemed of all nations, tribes and tongues; over those that are really and not in name merely the people of God.

How long dost thou make us to doubt? (JOHN x. 24.) So, many now-a-days cast upon God, upon his word, his Providence the responsibility for their doubts. They assert and perhaps imagine that if a different revelation were given, they would not doubt. Perhaps they are right. If the word of God flattered them and favoured their inclinations and bade them enjoy themselves to the utmost and helped them to get the better of their awakening consciences, it may be that they would not doubt. In the middle ages, the dark ages, when the obligations of the Bible were unknown and the priests had it all their own way, there was very little scepticism. When the Reformation had given the nations the Bible in their own tongues, and its uncompromising demands upon the heart, soul and mind were pressed home upon the consciences of men, sceptics began to appear and they continue in force to this day, blaming the word of God because it makes them to doubt, by stating so broadly and darkly the ruin of man, so exclusively the righteousness of Christ, so terribly the results of the judgment.

If thou be the Christ tell us plainly. It was easy enough for any one to call himself the Christ; what evidence would that be? impostors would be sure to proclaim themselves, to sound their own trumpet. But would the true Christ go about telling people that he was Christ? Would it be necessary? Would not his Christhood proclaim itself in his life, his works, his correspondence with the prophecies?

The works bear witness. (25.) He had not refused, when rightly asked, to acknowledge himself the Christ. But he had for the most part left it to his works to speak for him. He had spoken of himself as the Son, the promised seed of Abraham, and they had taken up stones to cast at him. Whether he spoke or was silent, any way he displeased them. Jesus however proceeds to speak very plainly. No words could be more explicit than those he now uses. He divides all into two classes, those who believe on him and those who do not; the former are the sheep of his flock, who hear and follow him, and to whom he gives eternal life, life that none shall ever be able to take from them; he that gives it to them shall preserve it to them; in saying this he is not arrogating to himself any authority or dignity, not assigned to him; they are his sheep because they are God's sheep; they believe on him because they are the true, the chosen, the faithful people of God; in fact he and the Father are one in this matter of redemption; it is the Father who lives and acts and speaks in him. Here was extraordinary unreserve. Up to this time he had not spoken to his disciples even with such explicitness. What was the consequence? The Jews took up stones to stone him. It was a hard saying. The Jews had waited 15 centuries for the Messiah and now that he had come they were angry because he would not fall in with their ideas, learn from them what to say, demand of them only what it was convenient to grant, and bestow what they desired. And they have added 18 centuries more of waiting, because they are determined to have a Christ after their own fancy or not at all. Meantime, the word of Christ has judged them and shows that they are not of the fold of God and have not eternal life.

CORRESPONDENCE.

CASTE IN ROMISH CHURCHES.

To the Editor of the Bombay Guardian.

DEAR SIR,—In a former letter I endeavoured to show that the existence of caste in Romish Churches is by no means wonderful. On the contrary, it is rather to be expected, when we reflect on the very hasty and unwarranted manner in which idolaters have been received into them. This was exemplified in the case of that most zealous and, in many respects, most admirable missionary, Francis Xavier.

But there were other propagators of Romanism, whose conduct was infinitely more calculated to countenance and even to cause the retention of caste in the Indian Roman churches than that of Xavier. His error was rather that of imprudence, and was indirect in its operation. But theirs was criminal, direct, and positive in its operation, and despicable in its character. In 1606 a Jesuit named Robert de Nobili and his companions began a mission work among the Brahmins to the exclusion of all other castes and classes. In order to gain the favour of and exert a powerful influence over these haughty people, they professed themselves to be likewise Brahmins, but of a higher rank than the Indian Brahmins, averring that they were descended in a direct line from Brahm, and in possession of a Ved of greater antiquity than even the Rig itself. This home-made and till then unheard of Shaster they actually produced in the shape of an old smoky parchment written in Sanskrit. And the horrifying lie as to their origin Robert de Nobili had the hardihood to attempt to establish *upon oath* before a large assemblage of Brahmins, who had called the pretensions of his party in question!

These propagandists assumed not merely Hindu names and titles, but the dress and the sacred cord

of the Brahmins, made use of sandal wood and the ashes of cowdung, and conformed to the rites and customs of genuine Hindu priests, even to the wearing of the *tilak* or forehead mark. Acting out their deceit with consistency, they demanded and received from all non-Brahmin Hindus the same reverence and genuflexions that were yielded to the Brahmins of the country, and "kept them at a distance with true Brahminical arrogance."

They gained converts and established churches; and with the ceremonies of their churches they went so far as to incorporate the idolatrous rites of the heathen. Their converts were not required nor even requested to lay aside their caste or class distinctions, or the forehead mark. How could they, when their teachers and guides had themselves from pure choice adopted them? They were only asked to exchange image for image and submit to the rite of baptism—to substitute the pictures of of the Virgin, Thomas, Peter, Sebastian, &c., for those of the Lingum, Siv, Krishn, and Ganesh. This was an easy matter, and consequently numerous Brahmins were added to their churches, and they boasted of the success of their "pious fraud."

Nor did these infatuated men stop in their un-Christian exclusiveness and partiality with admitting only the upper ten of Hindu society to church membership. They actually prohibited the lower castes from even entering their churches or coming near their persons, and did their utmost in compelling all missionaries of other orders, on penalty of excommunication from "Mother Church," to do the same! It is true, the Pope did not sanction this mode of procedure, but, on the contrary, condemned it. Nevertheless it was continued in spite of all authority, to the indelible disgrace of the whole Jesuit order, and to the shame and scandal of the Christian name.

Such being the way in which Romish Christianity was to a large extent propagated in India, especially in the South, who can be astonished if caste and its attendant evils now harass and afflict these churches? and who can wonder that the inconsistency and impiety of their members have rendered detestable the name of pure Christianity among those who have heard of it only from Jesuit teachers? An Apostle, speaking of the blessed unity of all who have a *bonâ fide* right to the membership of the Christian Church, says "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for *ye are all one in Christ Jesus.*" He, therefore, who professes to teach Christianity and guide men into the truth, and yet panders to the exclusiveness and tyranny of caste prejudices in the church of God, has still much to learn of the liberty wherewith Christ makes his people free, and understands little of "the unity of the Spirit in the bond of peace," which it is the peculiar character of Christianity to inculcate and to exhibit in those who heartily embrace it.

R. A.

Gujarat.

Epitome of News.

Saturday, April 8, 1871.

—The D. P. W. prosecutions in Tinnevelly have resulted in the conviction of Mr. Colquhoun, sub-engineer, and V. Ragavacharry, contractor, Sentence has, however, been deferred, until another case against the same prisoners is determined.

—Letter from the Magistrate of Furruckabad: "I have found almost invariably that where the higher six classes of Thakoors are in compact communities, or in sole possession of a village, girl-murder is prevalent; but where individuals of these six classes—viz. (1) Tumar, (2) Chouhan, (3) Rahtor, (4) Badouria, (5) Kuchwaha, (6) Sengur—are scattered and live amongst aliens, that as a rule they are innocent. In Gosurpore, where the percentage of Rahtor girls is 8 (6 to 73 boys), and where no report of a birth of a girl has been made for two years, there is a Badouria who has two girls living."

—Khan Bahadoor Akbar Ali, the Native head of our detective Police, arrested on Friday some persons who have been lately engaged in plundering from bungalows at Parell.

—A correspondent describes an extraordinary scene, of which he was a witness, in Paris:—

"I had heard on the occasion of my previous visit to the Rue des Petits Péres, the scene of Mr. Moore's distribution, that the applicants took up their positions over night in a queue, so as to be among the first served in the morning, and, determined to verify the fact, I accompanied Colonel Stuart Wortley at midnight to the locality in question. Passing through streets still dark and silent in Paris at this hour, we reached the Bourse, and already the hum—one might almost say the subdued roar—of thousands of voices struck the ear. In a moment we came upon the outskirts of what was apparently a mighty crowd, though it was too dark to see much until we found ourselves actually in the midst of a dense mass of women and children, heaped upon one another in amicable confusion, and extending down the street as far as the eye could penetrate its gloom. Not that it was altogether dark, for numbers of candles flitted through the crowd, or formed the centre of groups of squatting or dozing figures. The scene was so unexpected and unique that for a moment it was difficult to realise that here were at least 10,000 human beings who were deliberately bivouacking in the streets of the most beautiful and luxurious capital in Europe for the sole object of being the first to receive some bread and cheese in the morning. The queue extended probably half a mile. The extreme end, composed of the last arrivals, were still standing in close and serried ranks, as if they were awaiting an event which was immediately to come off. The row was four or five deep. Every woman had her ticket, and most of them a basket, and they were laughing and chatting merrily, although they had already been standing in the same spot several hours. I asked one of them when she expected to arrive at the door of the warehouse where she would receive her portion. 'The day after to-morrow morning, Monsieur,' she replied, as calmly as if she was talking of a journey to St. Petersburg. 'What, are you prepared to pass two successive nights in the streets?' I asked. 'Pourquoi pas?' she said; 'all the others do it.' 'Do you think what you receive at last will be worth waiting for for forty-eight hours?' 'I don't mind waiting any more than my neighbours for what those good English send us; they tell me it is well worth while, and be assured, Monsieur, we shall never forget the generosity which has given us food when we wanted it so much."

Monday, April 10.

—*Overland Mail*, March 17: The clauses in the Treaty of 1856 relating to the neutralisation of the Black Sea are abrogated.—The Postmaster-General has intimated a change in postal rates in the United Kingdom. Letters, or any packet, will be charged 1*d.* an ounce, two ounces 1½*d.*, and a half-penny additional for every two ounces up to twelve ounces. Post-Office Order charges will be modified.—The Indian Finance Committee had a formal meeting on March 16, and elected Mr. Ayrton to the post of chairman.—Mr. Lefevre has been appointed Secretary to the Admiralty, and Mr. Winterbotham succeeds Mr. Lefevre as Under-Secretary of State for the Home Department.—Sir William Mansfield is to be made a peer, under the style, it is said, of Lord Sandhurst; Sir Henry Bulwer, M.P., is also to be raised to the peerage.—The debate on Army Reform is not yet concluded.—The University Tests Bill has passed the second reading in the Upper House.—Paris is quiet, but the insurgent National Guards still hold Montmartre.—The Emperor of Germany is on his way to Berlin. The army is expected to enter the capital on May 1.—M. Gustave Flourens and M. Duverne have been condemned to death by a Council of War at Paris, for participation in the riots of October 31.—M. Henri Rochefort's death has been reported and contradicted. He has been seriously ill.—The French Assembly will meet at Versailles on March 20.—The republican press of Paris has been suppressed.—The elections in Spain place the Ministers in a decided majority in the Cortes, 253 Ministerialists against 125 Opposition deputies have been returned.—Riots have been reported from Zurich. A mob, in which were French officers, attacked the Germans when celebrating their victories. The Swiss troops fired on the rioters, killing and wounding several.—Mr. Stansfeld has been re-elected for Halifax.—The first meeting of the Joint High Commission was held at Washington on March 13.—Amongst the deaths recorded this week are:—Lord Hastings; Lady Coote; Sir St. V. B. H. Whitshed, Bart.; Sir H. H. Freeling, Bart.; Sir A. Edmondstone, Bart.; Sir G. Lowther; Rear-Admiral T. Baldock; Capt. A. B. Melville, Bengal Staff Corps; Mr. W. H. Harrison, Bombay C.S.

—In the year 1870 there were 286 persons killed on the railways of the United Kingdom. The killed comprise 90 passengers, 115 servants of railway companies or contractors, 17 p[illegible] passing over level crossings, 59 trespassers, and 5 other persons. In the same year there were 1,239 persons injured on the railways—viz., 1,0[illegible] passengers (only 10 of them through their own misconduct or want of caution), 129 servants of companies or contractors, 3 persons at level-crossings, 9 trespassers, and 4 other persons.

—Charles Wooley, a painter, about nineteen years of age, has given himself up to the police and confessed to being the murderer of [illegible] Lee, the potman at the Drayton Arms, West Brompton, whose body was found at No. 3 Gunnersham Gardens, South Kensington, on August 16 last. At the station Wooley made a statement to the effect that he killed the man with a hammer and took about 4*l.* from his pockets; that it was not his intention at first to murder him, but that they quarrelled, and then the feeling came over him to kill him.

—M. Thiers arrived at Versailles on March 14. Almost all the newspapers praise his dignified and moderate address to the eighteen Paris deputies, especially the sentence in which he stated that it is necessary to avoid anything that might give rise to agitation.

—The *Soir* states that the National Assembly will grant M. Thiers an allowance of three millions of francs for expenses of representation. Reductions to the amount of at least sixty millions of francs will be effected by means of the revenue arising from the Crown property, and by the abolition of all dotations, including that of the Senate.

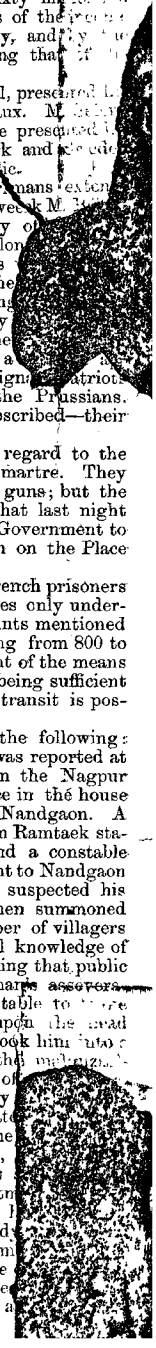
—Prince Metternich, on March 11, presented his credentials to M. Thiers at Bordeaux. M. [illegible] the Portuguese Minister, likewise presented his credentials. The Kings of Denmark and Belgium have recognised the French Republic.

—The bitter feeling against Germans [illegible] beyond the ignorant classes. Last week M. [illegible] presented a motion at the Academy of [illegible] for the exclusion of all members belonging to the Confederation of the North. This was received with general approbation. At the [illegible] Paris a solemn declaration is being [illegible] none of the artistes will ever play [illegible] Nadar announces that he will neither [illegible] nor employ a German. At Lyons a [illegible] appears to have been opened, where indignant patriots put down their names to hate the Prussians. Several thousand citizens have subscribed—their signatures.

—No change is reported with regard to the insurgent National Guards at Montmartre. They still remain in possession of the guns; but the *Times* correspondent telegraphs that last night there was to be an attempt by the Government to take by surprise the thirty cannon on the Place des Vosges.

—As regards the release of the French prisoners in Germany, the German authorities only undertake to bring upon each of three points mentioned four trains per diem, each containing from 800 to 1,000 men, and that only in the event of the means provided by the French authorities being sufficient for the purpose, and provided the transit is possible over the German lines.

—The *Times of India* relates the following: "In the month of August 1870, it was reported at an outpost named Kodamaindee in the Nagpur district, that a theft had taken place in the house of the malguzar of the village of Nandgaon. A chief constable, and a constable from Ramtaek station house, the head constable and a constable from Kodamaindee outpost were sent to Nandgaon to make inquiries. The malguzar suspected his servant, one Fukeera, who was then summoned before the chief constable,—a number of villagers being present. Fukeera denied all knowledge of the theft. The chief constable finding that public examination failed to shake the man's assevera-tions, then ordered the head constable to 'take him and examine him.' Whereupon the head constable and the two constables took him into a small house in the enclosure near the malguzar's house. Shortly after, the sound of [illegible] heard, and Fukeera was heard to cry [illegible] continued, according to different statements, one to two hours—then all became [illegible] police were seen to leave the house, [illegible] was never seen again alive, and, as [illegible] the police had killed him by ill-treatment to make him confess to a crime he had [illegible] mitted; at night they threw his body [illegible] A few days afterwards, the body came [illegible] face; an investigation into the cause of [illegible] made, first, by the scoundrel who knew [illegible] the head constable of Kodamaindee, a[illegible]



the [illegible] inspector, Mahomed Khan,—both reported that it was suicide. At the same time [illegible] brother, one Govinda, complained to the Inspector that the malguzar had killed his brother. To quiet this troublesome defender of his kith and kin, the malguzar had him suspended to a tree by [illegible] until he became insensible. This, it appears, was done with the knowledge of the said Inspector, and the constable assisted in the act. Govinda, on his recovery, petitioned the Commissioner of the Division, who, if not 'morbidly,' was sufficiently sensitive to listen to Govinda's plea, so he deputed another Inspector, Chandka Singh, who was sent to make inquiries. He lodged for the night at the house of the nephew of the accused malguzar, conducted his inquiry in the presence of the malguzar and of the Kodamaindee police, and, of course, reported that Fukeera had committed suicide, but this time the theory of suicide was supported by a little too much zeal. To support his statement Chandka said he had taken a stone from the well in which the body was found, and that it was wrapped round with Fukeera's dhotee. This stone weighed 57 seers, and could scarcely be lifted from the ground by a strong man. Yet the Inspector, certain of well trained testimony in his favour, stated it was just such a stone as a man who wished to drown himself would tie round his waist! Another inquiry was made by a European Assistant District Superintendent, and with the [illegible] result. We shall be curious to peruse the [illegible] with which this penetrating gentleman [illegible] the 57 seers' stone theory. In January, [illegible]ing petitioned again, a third investi[illegible] place. This was made by one Rutton [illegible] Assistant District Superintendent, [illegible]well was broken; the result was [illegible]iff constable, the head con[illegible]bles, who were committed to [illegible]ried, and have at last been dis[illegible]-Chief Constable Gunput Rao, [illegible]r and sentenced to transport[illegible] Constable Venketsawmy and [illegible]ostum Khan, constables, found [illegible] and sentenced to be hanged. [illegible]who were tried for concealing the [illegible]ed by the Court, as the evidence [illegible]enough to convict them. They [illegible] to hear, been dismissed from the

[illegible]*ror*: "We are bound to give to our readers the following particulars relative to the results of the experiments made with Mr. Clarke's amorphous alkaloid. The *Englishman* says: 'that the patients in the Calcutta institutions have had a narrow escape. It was to have been used in doses of thirty grains about three times a day, and the miserable recipients would have been charged with a most insidious, and, in the end, fatal poison, at the rate of 20 grains per diem. It is impossible to over-estimate the danger which the Calcutta hospitals have thus narrowly escaped, and nothing but the most disgraceful carelessness and most culpable ignorance could have permitted Mr. Clarke to manufacture and issue this dangerous compound. We understand that the whole quantity which he has for some time past been making at the expense of the state has been impounded by the Medical authority in Calcutta."

—Mr. Dall, in the same: "The article in yesterday's *Mirror*, which gave to an orthodox native the credit of the Patcheappah Educational Charities in Madras, was based on an insufficient knowledge of the facts. Patcheappah left a very large landed property many years ago—to support a number of idolaters and their temples. When the income of this property had increased so as to come to millions, there was a fierce quarrel about it. The Madras (English) Government stepped in, the Hon. John B. Norton being a prime mover in the matter,—assigned to the idol and the Brahmins all that the will had definitely given them—and alienated the large overplus to native education. This surplus, thus diverted from Patcheappah's original intention, built, in the city of Madras, the Grand Hall that bears his name, and, by English decree and English management, supports 'Patcheappah Charities,' one and all."

[illegible]orkee, a gentleman holding a respectable [illegible], attempted suicide by shooting him[illegible]ead. According to last advices, he lay [illegible]s state.

[illegible]*zette*: "The Hon. Mr. Seward and [illegible]Ryculla Station yesterday morning [illegible] were received by Mr. Farnham, [illegible] Consul. After being introduced [illegible]oy and his two sons, the Hon. Mr. [illegible]rty drove to the United States [illegible]ce."

—The will of Dr. Alford was proved under £25,000.

—The *German Correspondent* says: "We are authorized to state that the Secret Treaty, in three articles, between Russia and Prussia, of which mention is made in the *Morning Post* of the 9th instant, is a pure invention. No such treaty exists."

Tuesday, April 11.

—*Bengal Christian Herald*, Cawnpore: "Baboo P. M. Mookerjea has become a Missionary of the Gospel of Christ. He is stationed at Cawnpore by the late Conference of the A. M. E. Mission held in Lucknow. He is a good pious Christian man, and will render a great service to Christ by consecrating himself to His work. I wish him all success in his career."

—London Missionary Society in Bengal; Report for 1870: "Your Committee have this year noticed some encouraging manifestations of independent native Christian effort. For some time past a number of native Christians, of various denominations, have supported an Evangelist to the heathens in the villages south of Calcutta. During the last Doorga festival, a party of native Christians itinerated in East Bengal entirely at their own expense. They attracted the more notice from their custom of singing aloud in native fashion Christian songs. With sincere pleasure your Committee refer to these signs of the growing zeal and self-reliance of the Native Christian Church."

—The *Times of India* mentions the severe illness of General Barrow, Chief Commissioner of Oude, and says the Talookdars have given Rs. 500 in alms, with a view to his recovery.

—Reuter's express; Hongkong, March 22: Latest advices from Japan state that affairs continue unsettled; there has been another assassination, and fresh internal troubles are expected. Extra precautions are being taken to protect the Mikado's person. The spring, it is thought, is likely to be pregnant with startling events in the warlike history of Japan.

It is asserted that the Japanese Government have found a clue to the recent extensive forgeries of *Ruisat* (paper money). A European is said to be an accomplice in conjunction with the natives who executed them.

The latest advices from the North report all quiet, and that both at Tientsin and in the country the tone adopted towards foreigners is not unfriendly.

—A new method of ventilating Railway carriages, invented by Mr. Saunders of the G. I. P. R., has been found very successful.

—Mr. Howard has come out from England, and Sharman's case is to come on at the present Criminal Session on Monday next, before the Hon. Mr. Justice Green.

—*Times of India*; Khundwa: "Relative to your notice of the late murder case committed by a soldier in these parts, I have the pleasure to inform you that the Khundwa police followed up and arrested at the Nerbudda, Pickering (who was concerned in the murder), Serjeant Partridge (who robbed the canteen of the detachment of H. M.'s Regt. at Aseerghur), and Private Bond. These all deserted together from the fortress. Serjeant Partridge was the canteen serjeant. Private Robinson, the other man concerned in the murder, boasts that this is not the first native that he has 'squeezed.' The military authorities have now ordered that the case be made over to the police; but why all this delay? The murder was committed a long time ago, and the delay may cause a failure of justice. The natives about Aseerghur have got an idea into their heads that the man was murdered because he did not salaam. The consequence is, that every native you meet about those parts, on your passing, bows to the ground. The case will have to be committed to the High Court of Bombay."

—*Times of India*; Baroda, April 5: "I wrote to you yesterday that a terrible conflagration occurred in the city at about 1 p.m. It commenced at the Muddun-ke-jampa, and extended all the way to the Fort walls near the Lareepoora gate. Five hundred large houses were burnt down, besides hundreds of ordinary huts and one-storied houses; two women and four children are said to have lost their lives in the fire. The Guicowaree regular troops worked hard, and managed to subdue the flames by 8 p.m.; that is, they prevented it extending any further. The European officers also did their share of the work, and had it not been for the exertions of the latter, with their sepoys, there is every reason to believe the fire would have extended considerably; as it is, the oldest inhabitants state that they never before witnessed so extensive and destructive a fire."

—*Guzerat Mitra*: "We learn that Mr. Nurmadashunker Lalshunker, the celebrated poet of Guzerat, and a staunch advocate of remarriage, has been excommunicated for giving asylum to a widow of sixteen years of age who intends shortly to remarry, but he unluckily has not up to this time succeeded in selecting or rather finding a candidate for her. Mr. Nurmadashunker has dragged some of his caste-fellows before the magistrate for excommunicating him."

—*Times of India*: "We published in the *Times of India* of Friday last an article from the *Rast Goftar* newspaper, stating that, by reason of the Nagur Bania caste having dined with Kursondas Madhavdas since his return from England, the whole caste, who had been excommunicated by the other Bania castes of Bombay and other places, were about to do penance for re-admission into the community of castes. The absurd ceremony of expiation was gone through at Walkeshwar on the 7th inst. About 200 members of the caste assembled early in the morning at a temple there. The men had their moustaches shaved off, and the younger members, who had no moustaches, submitted to the same operation in respect to the hair of their heads. Even innocent, unoffending children were not exempted. After bathing in the tank, each member swallowed pills made of the 'five products of the cow,' under the direct superintendence of two priests who had been appointed for the purpose. The names of all who were supposed to be thus purified were registered in a book. They have been restored to the privilege of joining in the caste dinners and other social gatherings in Bombay. A nice point has been mooted, however, to the effect that this privilege should be confined to Bombay. The Nagurs of Surat and Ahmedabad, it is said, insist that, in case of any of the penitent sinners wishing to join caste dinners among them, he should undergo the same ceremony once more in their city. It would be a curious point to know how often even a bigoted Nagur would have the patience to submit to this multiplying test of penance on 'the five products of the cow.'"

—*Bombay Gazette*: "A review of the telegrams received for the last week, leads to the belief that Valerien only, on the left bank, is occupied by National troops, and that all the other forts, from Ivry to Issy, are held by the Parisian faction. The National soldiers hold the southern heights formerly held by Germans, and the artillery duel, so often referred to, is carried on by rebels in the forts against Nationals on the heights. The occupation of Valerien gives the Nationals a much greater command over Paris than the Germans ever had. It enables them to push their attacks close up to the Portes (not Forts) Maillot and Neuilly Gates of the enceinte where two roads pass, one the Avenue de la Grande Armée, leading from the fortifications to Neuilly, the other the Avenue de la Porte Maillot, leading from the Arc de Triomphe. It will be observed that the Parisians on this side have been driven out of Courbevoie, over the Seine, and, as we infer, within the enceinte. Thus, although kept at bay by the forts on the south, the National soldiers are gaining ground on the side opposite Valerien. The tug of war will come, not only when the walls of Paris are stormed, but when the soldiers engage inside and face the various fortified posts, the strongest of which appears to be Montmartre. This conflict is far more appalling than that waged between the French and the Germans. At all events it brings into high relief the boundless pretensions of the Paris mob; not that the world required new evidence."

—*Bombay Gazette*: "The statement that the soldier named Picking, who was in company with Robinson, another soldier, when the latter perpetrated a dastardly murder near Asseerghur, had escaped while a prisoner, is quite incorrect. He was released, we learn, in consequence of the verdict of the court of inquest, which found that the crime had been committed by Robinson only. After being so released he deserted, along with the canteen serjeant and another man—the 'middle man'—the canteen serjeant taking away a lot of coin."

Wednesday, April 12.

—The King of Siam has left his country to visit Singapore and Batavia. From Singapore he sent a telegraphic message to Queen Victoria and received the following reply: "I have received your Majesty's telegraphic message from Singapore, and I am much gratified to learn that you have visited a British possession, and that you have

been received by my authorities there in such a manner as to afford satisfaction. I thank you for the renewed expression of your good wishes, and I request you to be assured of my earnest desires for your health and welfare."

—H. M.'s S. *Forte*, Captain Fairfax, carrying the flag of His Excellency Admiral Cockburn, sailed for Muscat yesterday afternoon. The Hon. Mr. Seward, who was to have gone to the Persian Gulf in the ship, did not leave in her.

—*Times of India;* Hyderabad: "What a contrast there is between the policy of Sir Richard Temple, and that of Sir Salar Jung! One is for raising taxes; the other is for abolishing them. While the three presidencies are groaning under the levy of the income-tax, the territories of H. H. the Nizam enjoy perfect immunity from these vexatious imposts. Although a Municipality has been established here, neither house-tax, nor wheel-tax, nor any other local cesses come to vex us. On the contrary, a long-existing tax has been recently repealed."

—Captain Westmacott has been rather severely injured by a large panther, near Baroda.

—*Star of India*: "In the long stormy conflicts which preceded the Secession of 1861 Mr. Seward was the prominent leader on the side of the North. Some extreme abolitionists, such as Wendall Phillips, may have caused more sensation, but he was the public leader of the rising republican party, and its greatest spokesman. The phrase which he used in one of his speeches of the approach of 'an irrepressible conflict' gave so much offence to the Southerners, or rather was used so much as a handle by them, that his party thought it inexpedient to put him forward as their candidate for the Presidentship of 1861, to which his claim was unquestionable, and so they kept him then in the back-ground, and brought forward the comparatively unknown Illinois lawyer and legislator, Abraham Lincoln. If this was intended to pacify the Southerners it had anything but that effect, and only encouraged them to go on with their projected secession movement. But though Mr. Seward was not made President, he was the leading spirit of Mr. Lincoln's Government, the power behind the Presidential chair, and it was not without reason that, when the cause of the South had become desperate, he was singled out for vengeance along with President Lincoln."

Thursday, April 13.

—*Times of India;* Madras, 12th: "A Madras Government order published this evening regarding the insubordination of the nineteenth Native Infantry before embarking for the Straits. His Excellency the Governor considers the weakness of the Colonel altogether inexcusable, and directs number one company, together with non-commissioned officers and men who composed the quarter-guard on the 11th February, to be sent back from the Straits to Madras for the purpose of being summarily dismissed the service; and that the Commandant, the Wing Commandants, and Adjutant, be deprived of their appointments as early as practicable."

—Judgment was yesterday delivered in the great Khandeish (torture) case. The convictions of Mr. Pritchard in the case of Sai Nursappa and Govind Narayan are upheld. The appointment of Mr. Pritchard to act as Public prosecutor, was wrong. The Sessions Judge also comes in for censure. And Mr. Anstey is taken to task for some of his proceedings. The Court considered that the petitioners had failed to establish that their confessions were the result of torture or any undue influence.

—*Star of India*: "It is a lamentable story this of the entire caste of the Nagur Banians having agreed, at the demand of the Mahajuns, to shave off their moustaches and to swallow offensive pills in order to cleanse themselves from the impurity caused by their not having punished Mr. Kursondas Madhowdas for having allowed Mr. Kursondas Mooljee to dine with him after the return of the latter from his heretical travels in Europe. When the natives of India are claiming and obtaining a greater share than heretofore in the government of this country, and are received in Europe in a kind and encouraging way, it is sad to find the caste spirit asserting itself in the most intolerant and virulent manner amongst them. There surely must have been some reactionary movement going on about which we have known nothing, and we should hope it only requires to be brought to light in order to be checked."

Friday, April 14.

—There were 100,000 pilgrims at Mecca, last month.

—Deaths last week, 350.

—There was a storm, with hail, thunder and lightning at Poona on Tuesday.—A telegram, we hear, announces a cyclone at Cochin.

—It is said that there is nearly a million sterling of unclaimed dividends in the Bank of England.

—A native gentleman residing in Lucknow is said to have distributed Rs. 2,000 in alms, among the fakirs of that city, in behalf of General Barrow's recovery.

—We were near having a great row in Bombay at the last Mohurrum: H. H. Aga Khan had obtained permission from H. E. the Governor to carry the *taboot* of the Moguls through the streets; the Governor did not know that this would be the signal for a conflict between the Moguls and the other Mahomedans. The Commissioner of Police got the permission revoked.

Miscellany.

—*Christian Work* for March: The Roman Catholics in England are agitating actively on behalf of the Pope. The Earl of Denbigh said recently that they would probably soon hear of a new association, "which would unite still more all Catholics in one common action for the propagation of the faith, for the support of the interests and the restitution of the rights of the Holy Father, the Pope." Lord Acton has delivered a long address, in which he says that the independence of the Pope is bound up with the inalienable rights of conscience. An Italian writes in regard to this:—"It was precisely in order that the Romans might exercise their inalienable rights of conscience—as the English Roman Catholics do here—that it was necessary that the temporal power of the Pope should come to an end." It will be necessary most closely and assiduously to observe the tactics of the Romanists and the policy of our own Government in this matter.

A missionary, the Rev. G. John, has written a valuable series of articles in the *Nonconformist* on the opium trade in China. He thus describes its general effects:—

"Opium-smoking is rapidly effecting the physical, mental, and moral deterioration of the nation. The principal characteristics of the Chinese are industry and endurance. They are a hardworking, bu y, patient, practical people, and this it is that has made them what they are. Now this vicious habit strikes at the very root of these admirable traits, and threatens to transmute the most industrious people in the world into a nation of helpless idlers. When travelling through Si-Chwan, I could not but observe that opium was eating up the stamina of that sturdy people, and that it only required one or two more decades to convert them into a comparatively imbecile race. In the non-producing provinces, the farmers smoke less than any other class of the population, being certainly not more than three or four per cent. But in the opium-producing provinces, nearly all the agriculturists indulge themselves in it. Then there is the rapid deterioration and present imbecility of the existing Government. This, to a great extent, is to be ascribed to opium. The late Emperor used the drug, and most of the Government officers throughout the country are guilty of the practice. Nowhere has the insidious poison insinuated itself more readily than among this class, and its baneful effects are nowhere more conspicuously seen. If assiduity, truthfulness, and uprightness are essential anywhere, surely it is in this circle they are so. But the direct tendency of indulgence in this drug is to extirpate these virtues, and plant their opposites in their room. It makes the indolent, lying, mercenary mandarin ten times more so. It fosters baseness and corruption of all kinds. But opium is getting to be used generally by all classes, and the bulk of the population is falling rapidly under its fatal spell. Unless something interposes in behalf of the Chinese, they must, as a people, sink rapidly, for the poison is destroying the very vitals of the nation."

He points out the most damaging influence that this trade, associated with Englishmen, has on the native mind, in relation to Christianity.

"The crystallising of the real religious element in Mexico," says the *New York Independent*, "is going on rapidly about that solid centre—an open Bible. In spite of every obstruction by priests, infidels, and others, more than forty congregations of Mexican men and women—twenty-three of them in the city and valley of Mexico alone—meet every Lord's-day to search the Scriptures and worship God through the one only Mediator. Two special features mark this work. 1st. It originated from within, rather than without; its rapid growth and results are traced more to God's working, and a deep, conscious, spiritual hungering among the people, than to any mission from abroad; and till this last came in as a necessity, it was the office of faithful men and women to bring and break the 'True Bread' to these prepared hearts. 2nd. It has been a work among the common people. Some years since we heard of 100 or more priests leaving the Roman Catholic to organise an Evangelical and Mexican church. They seem to have disappeared; but here is something that begins and spreads among the people. This can proceed from no mere ecclesiastical dissatisfaction or official pique. It means spiritual hunger. Says one writing from there: 'Very many, on rejecting the Roman Church, abandoned also the Gospel, from not understanding it; but did so with deep sorrow, for they felt a void in their hearts. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of worship are often moved to tears of tenderness and joy on being able to speak directly with God as a loving father, without the mediation of any of the semi-gods of Rome, or of those who have tried to usurp the name of priests—a name belonging to Christ and his people. Blind, indeed, must one be not to see that the great [illegible] here is really among the people.'"

Dr. Payne Smith, the new Dean [illegible] is strongly Protestant in his feel[ings] a letter written since he acc[epted] which he says:—"An enemy [to] ought in consistency also to [be] liberty, and should wish for [the] arbitrary authority, the abro[gation] of conscience, and the return [to] really it was the diffusion of k[nowledge] the discovery of the art of printi[ng] the Reformation; for, when b[ooks] cheaper, and men began to read [the] works of the early Fathers, they [were] find that a large proportion of the [clergy] of the time had no authority eith[er] the other. I should like to know [whether] people who abuse the term Protest[ant] wish to bring these errors back again. Are we to be dragged down into that state of things which existed before the discovery of printing? If this is not to happen, we must still protest against falsehood, and abuse, and error of every kind."

The Union discussions still go on in Scotland, but the great majority of Presbyteries have now given their decision. The Lowland Presbyteries of the Free Church, almost all, have decided by majorities that there is no obstacle in principle to a union.

The signs of the onward march of Protestant doctrines and opinions are neither few nor far between. To begin with the most humble. Over all Spain are there men specially engaged in disseminating the Scriptures From the Asturias and Galicia, in fact almost from Cape Finisterre itself to the Rock of Gibraltar, and from Badajoz on the frontiers of Portugal to Valencia on the glorious Mediterranean Coast, in town and hamlet, in the vast plains of La Mancha and in the bleak Guadarrama, in the voluptuous Seville, Queen of the South, and among the snowy Alps of Granada, are these devoted men plying not their trade, but their vocation; not unfrequently in the face of scorn and obloquy from a debased and ignorant population, incited by a no less, if not more, wicked and fanatical priesthood. Sometimes they are denounced from the altar, and their books openly and shamefully committed to the flames. Sometimes they are permitted to engage in a form of open discussion, but instead of being met with arguments are overwhelmed with abuse. Of them it may be said that in summer's heat and winter's cold, in hunger and thirst and weariness, do they follow their arduous labour. But if many [of] they are maltreated and despitefully [used] times are not wanting, on the other [hand] the toil and weariness are utterly forg[otten] joy of ministering to a waiting and [willing] hungering and thirsting for the b[read] of life. And it sometimes happe[ns] remark on returning the cup of c[old] giving of a tract, has set a who[le] on fire about it.

As may be imagined, the steady [progress] foes of the light are the *curas p[arochos]*

olves in sheep's clothing. As one writes, d *curas*, who can cure no one." Yet has its exceptions; and not many days onsiderable town of Estremadura, was teur astonished and delighted at seeing e *curas* of the place come among the und the Bible-stand, and cordially ad- he bystanders "to provide themselves Book which traces the way of salvation s of mankind."

t of the U. P. Mission in Rajpootana, for wr:

Preaching.—During the past year this department of Missionary work has larly kept up. Twice a week in the main yanuggur, and, occasionally, in detached ," the Gospel message has been pro- y the Missionaries, assisted generally by of the Native Agents. If no positive n gathered, large audiences and un- nterest have rewarded the preachers. deed, been a considerable revival of ngs and debates which marked the our bazar-preaching. This is proba- me measure to an increasing interest he people, whose hearts have been rrors of the famine through which The debates have certainly been g on the part of the Brahmans, ing from their hands, and that eaching are having their eyes nd imposture on which they fore, encouraged to go on in e Master's promise: "My ; but shall prosper

the boys under weave cloth for d stronger among urs a day, to make the Orphanage court Mission field and well some Malis, who have as many of our boys as truct them in gardening prepare them for taking ators in a future Christian Orphanage court several work- ected; and we cherish the hope killed Christian artizans sup- m Scotland, or Jeypore, to teach pentery, smiths' work, and various

Medical Missionary:

tedly visited the villages around . Shoolbred, and also alone, and lly welcomed, as much sickness e had as many as twenty-five ing in one village. A good many so come in. Some requiring to be a time I sent to the City Dispensary, I attended to. To conclude with an One little bright boy came in lately with oken. It was all dressed up in pea- rs. These cleared away, I set the arm, s able to use freely after a month. ver the notices of famine relief work, rly published similar accounts. The rt makes mention of the baptism of homedan convert in that place. New the Anglo-Vernacular school have and occupied. ter entering the new building we were by the same difficulty that had broken ool in the old building. Some Chamars, spised by the Hindus nearly as much as ars, were admitted as scholars. This a mutiny among the Hindu pupils, who dly of leaving the school. On this occa- ever, all the teachers remained firm. ntents were told that the names of any ould be sent to the Government College, ere would be no chance of their admit- re, and if they applied for re-admission Mission School, their fees would be The result was that the Chamars remain- school and only one or two others left, ether it was owing to the presence of te boys or not we could not ascertain.

. W. Robb, Todghur, writes:

e of Panna, who resided in the village of here he followed the occupation of a as mentioned in last Report as one the features of steady and consistent In the month of April, he was admitted -fellowship. Like many others, Panna in following his Divine Master, he must ross.

He had spent a good part of his life among the Rawats of Baggar, whose respect and confidence he enjoyed, and from whom in the pursuit of his calling, he derived a fair means of livelihood. His attendance at the evening school where in learning to read, he gained a knowledge of the elements of Christianity, and his putting the facts of Christ's life and teaching into rude verse and singing this to Mugra tunes did not at all compromise him with his customers. He might do all that and much more and still enjoy their confidence and patronage. When it was known however, that he had eaten or was to eat with Christians, then the virtue of the Baggar Rawats, who are many of them notorious thieves and cattle-lifters, was roused, and Panna was forthwith proclaimed unfit to hold any longer the office of village barber among them. It is well, perhaps, that the course of Christian inquiry does not run smooth; the difficulties and obstacles in the way of the inquirer help to develop not only the higher Christian graces, but what is often sadly awanting, the qualities of manliness and self-reliance.

—Report of Am. Methodist Mission in N. India:

Panáhpore, the Christian village, promises to be a most useful enterprise in the work of evangelism. It has been said of such villages, that they foster a spirit of dependence in converts, circumscribe the light that should be diffused, and partake of some of the evils of communism. It must be confessed that some at least of the Christian village experiments of India have sadly failed. Still, no doubt, such enterprises, well managed, can be made to meet a want in every Mission field. They can be made to answer the purpose of the community of goods in the primitive Church. There are now 34 families containing 126 souls in Panáhpore. Eleven souls have been added to the village during the year from heathenism, a result of the existence of this village in that part of the country. A comfortable little chapel and schoolhouses have been built where the people worship, and where their children are learning to read. Thus a hopeful Christian community is growing up right in the midst of heathenism, and quite away from the Missionary's premises. Dr. Johnson, who inaugurated and has carried on this enterprise so far, deserves praise for his zeal and well bestowed labour. It would do the heart of any friend of Missions good to visit that village. As you approach by the road that has been cut through the jungle, the quiet little chapel in the foreground with the Native preacher's house beyond flanked by the village houses, around which lie the little green fields of the Christians, girt in by the still unbroken jungle, all form a cheerful and encouraging picture. Here is a substantial material nucleus for Christianity in this part of India. This enterprise is worthy of the hearty sympathy and prayers of all who are longing to see the kingdom of God come in power in this land.

Lucknow.—There has been a slight decrease in the number of native helpers employed in the district during the year. Nothing can be more evident than that our work has sometimes suffered in the past, from the character of many of the helpers whom we have employed. Experience has convinced us, that a man who is not a positive help, is nearly sure to be a positive hindrance to our work. It is not enough that a man have a good character, ability to preach, a fair education, and willingness to work; he must have, in addition to all these, an anointing from above, the call of the Holy Ghost. During recent revivals in Lucknow and elsewhere, preachers of established reputation have been found utterly useless in the work of leading souls to Christ. They can *preach* very well, can gather up inquirers and bring them to the Missionary for baptism, but when a man becomes distressed about his sins, and asks with tears what he must do to find relief for his burdened soul, they look on with bewilderment, or perhaps, with an awkward embarrassment, turn and leave him. Such men cannot help us. Where such still are found among us, we should deal kindly with them, and try to show them wherein they come short of their duty; but for the future, we should give no man a place among our helpers, until he has himself not only learned the way of salvation, but demonstrated his ability to show others the way. The well-tested rule of our Church, that a man shall show "fruits" before being formally authorized to preach the word, will be found as safe a rule in India, as it has proved in England and America.

Cawnpore.—At the urgent request of friends in Cawnpore, the Missionaries in Lucknow, in connection with Rev. J. Broadbent, Wesleyan Chaplain, began to hold a monthly English service at that place early in the past year. Similar services were held by Presbyterian and Baptist Missionaries from Allahabad once a month. A small chapel had been fitted up, and an interesting congregation usually attended. Towards the close of the year the interest in these services began to increase, and indications were observed which led us to hope that God was about to revive His work in that city. When Mr. Taylor arrived in Lucknow, a cordial invitation was sent to him to go to Cawnpore, and hold a series of services there. Accepting the invitation as a call from Providence, he went, and spent three weeks, preaching to both English and native congregations. In the chapel services he met with less success than we had anticipated, but God opened his way among some families living in the city, where he preached daily through an interpreter, with marked success. Twenty-two persons were converted to God, and a door opened for a still greater work among others of the same class.

As our Annual Conference was held while this good work was going on, the question of taking care of the fruit thus gathered very naturally came up for consideration. A number of gentlemen of the station made a very urgent request that a Missionary be sent to the place, while the little band of converts were very desirous to be placed under the oversight of some one sent from our Mission. The whole case seemed like a manifest indication of Providence, and a strong desire was felt by the Conference to send a Missionary, but it was found impossible to spare one for the post. It was determined, however, to send a native Missionary, and an excellent brother has accordingly taken charge of the work. The Missionaries at Lucknow will continue to preach at the chapel, giving two Sabbaths each month, and also rendering such assistance as they may be able to the native Missionary. The prospects of the work are very encouraging, and we look confidently for good results during the year.

—Indian Home Mission to the Sonthals; Report for 1870: "Our Missionary families at Ebenezer have been called upon to pass through the deep waters of affliction.

Mrs. Boerresen was for several months set aside from her arduous duties through serious illness, and two of the children have also suffered much from exposure to a life in the jungles.

Mr. Skrefsrad has been called upon to endure double affliction. First by repeated attacks of jungle fever, to which he has been subjected, and again by the removal of his beloved wife from her work to her reward. Mrs. Skrefsrad was a quiet, humble-minded, and devout Christian lady, whose indefatigable services in the Mission House at Ebenezer were most valuable, and whose holy and humble life commended the Gospel to the heathen around her.

After a short illness, her soul passed away in perfect peace to the land of the blest, while her tomb at Ebenezer will continue to testify to her fidelity unto death, in the good cause to which she had devoted her life.

Since our last Report, several from among the Sonthals have come forward as inquirers for salvation, and from among them, 12 persons, after due probation, have made a public profession of faith in Christ by baptism; so that now the infant Church at Ebenezer numbers 22 communicants, while the congregation averages more than double that number on the Lord's Day.

One very interesting fact that we have to record this year is, the setting apart in November last, of two young converts from among the Sonthals themselves for evangelistic labours. These two young men are highly spoken of by the Missionaries, and we pray that their consecration to the work of the Lord among their own people may prove but a prelude to a great multitude of indigenous labourers that may be thrust forth into this field of labour by the Lord of the Harvest.

Our zealous Evangelist, Mr. Cornelius, is sent forth to occupy a large town which is the centre of Sonthal villages—and which is about 70 miles away from Ebenezer. Mr. Cornelius has now acquired a fluent command of Sonthali, and we hope he will be blessed of God in his efforts at his new Station.

In *another* direction a native Christian brother has gone forth to open up new ground at the town of *Mookrampore*. He (Hezekiah) is one of the first labourers among the Sonthals, and though his valuable services could ill be spared from Ebenezer yet it was thought wise to send him forth in order to spread the light of truth as much as possible. He is a man of proved consistency, and has the

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full confidence of the Missionaries. May he gain the *well done* of the great Master.

Another event which demands the grateful acknowledgment of the Committee, is the acquisition of another European labourer for the Mission field.

Mr. Johnson, the Senior Missionary, after a sojourn of about 18 months in England, has returned to India in improved health, and has brought out with him a promising man for the Sonthal Mission.

Mr. Simmonds, who arrived at Ebenezer on Christmas Eve, is now hard at work with the Sonthali language, and it is hoped he may be able in due time, under the able tuition of Mr. Skrefsrad, to begin preaching to the natives.

For this timely addition to the Mission Staff, we are indebted under God to our friend Mr. Johnson, who not only 'sought out' this new labourer for the Mission field, but who also generously met all the expenses of his transit from England to India.

Mr. Johnson himself is now working among the Sonthals at Jumtara, in company with another labourer, whom he also brought with him from England. And though he is now labouring quite independent of any Society, as to any pecuniary support, yet he has no wish to disconnect himself from the Indian Home Mission, in his works of faith and labours of love."

—*New York Evangelist;* letter from Dr. Post, Beirut: "A feature of our mission work in connection with the Syrian Protestant College, on which little has been said, is the hospital attached to the medical department.

The building which we hired for the temporary lodgment of an institution, which we hope will soon emerge from its narrow chrysalis, holds but twenty-two beds. These, however, are kept pretty well filled by a rapid succession of cases, so that, during the two years which have elapsed since its establishment, we have treated not less than four hundred patients within its walls. Your medical readers will appreciate the value of this service in an educational point of view, when I say that in the department of surgery there have been ten cases of Lithotomy, and fifteen of Necrosis, three capital amputations, and many smaller ones; ten cases of extraction of cataract; two cases of artificial pupil; six cases of iridectomy for other reasons; two cases of soft cataract needled; many cases of Critchett's operation, and of enucleation of the eye to save its fellow; a large number of extirpations of tumors, malignant and non-malignant; two cases of perineal section for retention, besides scores of operations for ectropion, and diseases of the lachrymal sac, which have saved many scores of eyes from partial or total blindness or great discomfort and deformity. We average one operation a day, for which an anæsthetic has to be administered. These are altogether without counting the minor surgery of the daily clinics, at which more than five thousand cases have been treated since the establishment of the college, three years and a half ago.

The patients have come from a very wide range. We have had them from Jerusalem, and Galilee, and Cœle Syria, and Hams, and Damascus, and all parts of Lebanon and the sea-coast, as far as Lattakia. Most of them are very poor, and are received gratis. Yet the sum paid by patients last year was about five thousand piastres, nearly a fifth of the current expenses of the domestic department. The full charge is ten piastres a day, though most of the paying patients are charged but five. This year, which is one of crushing poverty for Syria, we are thronged with applicants for gratuitous aid.

I should omit a vital feature of the institution if I should fail to say that it is at once unsectarian and religious. Men and women of all the religious nationalities of Syria have been patients here. Moslems, Druzes, Nusairiyeh, and Metawaly, have been in wards with Maronites, Greeks, Protestants, and Jews. No other institution can be so catholic as a hospital. We have taken advantage of this fact, coupled with the relation of obligation in which they are providentially placed to us, to preach the Gospel to them most earnestly and pointedly, and a more pity-moving audience cannot be conceived than that band of twenty wounded, or blind, or emaciated auditors, changing from Sunday to Sunday, yet ever the same in the respectful, and often tearful attention which they give to the preaching of the truth. At any time when one visits the hospital, he may see eager faces bent down over the sacred pages so new to them, and often the blind and the ignorant listening to those who have sight and knowledge enough to help their infirmities. Indeed, the reading of the Scriptures here would often put to shame our more favoured people in America. Often have I seen a company of the poor persecuted people of Safeeta, after a long, tiresome day's walk, sit down in the evening by a dim, flickering light, and spend their time in reading, and conversation on the topics suggested by the book. The keen fresh relish for the Bible as a *book*, rather than a collection of religious and moral precepts, has not grown old and become blunted by long use.

We are getting used to our bereavement in parting with the American Board, and are gliding smoothly along with our new convoy.

The work on the Arabic Concordance is now being pushed forward by the labours of students of the College under direction of a committee of the Mission. This will rank third in the order of the literary work done by Americans here in connection with the Bible. First the Translation, then a Commentary, then a Concordance. We are engaged in a friendly race to see which of the latter two will be first to succeed the translation."

TELEGRAPHIC NEWS.

Versailles, April 6th: Cannonading continues between Vanves and Issy and the Plateau Chatillon.—A Communal decree has been issued, ordering the arrest of persons accused of complicity in the Versailles Government. Those found guilty will be kept as hostages, and for every execution of a prisoner at Versailles three hostages will be executed in Paris.

London, 7th: The Princess of Wales has been delivered of a son.

8th: Fighting continued, raging fiercely, near Neuilly at 5·30 p.m. yesterday. Nothing later is known. The Prince, whose birth was announced yesterday, was born prematurely and is dead. Her Royal Highness is progressing favourably.

9th: Furious fighting was going on yesterday round Fort Valerien. The Versailles Army is bombarding Forts Malliot and Neuilly. The Versailles troops are gaining ground near Bicetre and Montrouge.

10th: The batteries of the insurgents on the ramparts have been silenced.—It is believed that the Versailles forces will make an assault to-morrow.—Cannonading took place yesterday between Forts Valerien and Malliot. The insurgents twice attacked the Plateau of Chatillon, but were energetically repulsed.—Several gentlemen have subscribed to a fund for cutting a broad channel between Madras and Ceylon.—The Indian Finance Commission has held those (? three) sittings, and adjourned until the 18th inst. Sir Bartle Frere, Mr. Ross Mangles, and Sir H. Montgomery have given evidence, chiefly on the land settlement.—The Chartered Mercantile Bank has declared a dividend of 2 per cent. for the past half-year.

Versailles, 10th: The levy in Paris has been extended to married men.—No further important operations or engagements have taken place. Some shells have fallen into the Champs Elysees.—It has been stated that the Prussians have informed the Versailles Government that they will intervene if disturbances are not ended by the 15th inst., but the statement is incorrect.

London, 13th: The ex-Emperor Napoleon is unwell and confined to his room at Chislehurst.—A great concentration of the Government troops has taken place at Versailles. General MacMahon has gone to Villetang.—A serious attack on the insurgents is expected shortly, and M. Thiers is certain of success.—The Versailles troops are occupying the line of the Versailles and Orleans railway.—The Germans have established a battery at St. Denis, pointing towards Paris.

PASSENGERS SAILED.

Per P. and O. S. S. *Surat, 15th:*

For Brindisi.—Captain and Mrs. Grase; Mr. Watson; Dr. Murray; Mr. Collins; General, Mrs. and Miss Beadle; Mr. and Mrs. T. H. Cowie; Mr. S. Howell; Mr. Robert B. Elwin; Mrs. R. M. Thomas, child and ayah; Mrs. F. Thomas and child; Lieut. Colonel Davidson; Mr. H. J. Langley; Mr. and Mrs. S. McCulloch; Mr. Elliot; Mr. H. Stewart Reid; Captain W. G. Waterfield; Mrs. and Miss Green; Captain John Watts, R.E.; Mr. C. E. Maclean; Mr. R. C. Antrobus; Mr. Schwendler; Captain Phelps; Mr. E. H. Warwick; Mr. Hadon; Miss Mary Garratt; Captain H. Cathcart; Mr. Chevaliers; Mr. and Mrs. Sandilands, child and European female servant; Mr. and Miss Brown and native servant; Mr. J. Sheriff; Major E. Playfair.

For Southampton.—Mr. E. Coleman; Mr. Hobbs; Mrs. Reid; Mr. K. DuGue; Veterinary Surgeon Nastor; Mr. and Mrs. Ernest Montagu; Mrs. Leigh Lye, 3 children and European female servant; Mrs. Rowley and child; Mr. C. R. Crommelin; Mr. and Mrs. Carr; Miss Carr; Mr. Johnston; Mrs. Elliot and 4 children; Mr. and Mrs. Capper, 2 children and European servant; Mrs. J. H. Master; Mr. and Mrs. Chapman, 5 children, European female servant and ayah; Mrs. Trediel and 2 children; Mr. Saunders; Dr. Anderson; Mr. Thos. Kidd; Mr. George Alexander; Mr. R. Birbeck; Mr. Gilmore; Miss Cahill; Lieut. Colonel and Mrs. Aitkens, 2 children and European female servant; Mr. and Mrs. Macauley, 4 children and European female servant; Mr. Ezekiel's child and ayah; Mr. and Mrs. Paddy, 3 children and European female servant; Mr. Randall; Mrs. Drew, 2 children and ayah; Captain and Mr. Stewart and child; Mrs. Dunn; Mr. Carter; Mr. Moscrop; Mrs. Luckhardt and 2 children; Mrs. W. Potts, 6 children and European female servant; Mrs. Pink and 4 children; Lieutenant Harman; Mr. Greaves; Mr. Barlow.

For Gibraltar.—Mrs. Randall and child.

For Suez.—Mr. A. M. Clark; Mr. Marriott; Mr. Reinhold; Dr. Fuchs; The Hon. Mr. Van du Bosche.

Per *Atalanta*, 11:

For Liverpool.—Mrs. Saunders and 3 children; and 2 children; Mr. and Mrs. Terry; Mrs. Farr an Mr. and Mrs. Field and 2 children; Mrs. Philips an Mrs. Starling and 4 children; Mrs. Higgins; Capta Mackenzie; Mr. A. T. Wilson; Dr. Eccles; Mr. M Dallimore and 3 children; Mrs. Capen and 2 c Bolton; Captain and Mrs. Codrington and 4 child Young; and Capt. Beagin.

PASSENGERS ARRIVED.

Per S. S. *Golconda, 8th.*

From Southampton.—Colonel H. G. Cooke; M Knowles; Colonel Sellon's native male servant; Mr. J. Leighfield; Mr. W. Summers; Captain Riley Mrs. Williamson and infant; Mr. H. Beattie; Captain Skipsey; Captain Sutherland; Mr. and Mrs. F. Mo Barker.

From Brindisi.—Captain E. Cherry; Mr. and Mrs. Mr. J. M. Locois; Mr. Douglas; Rev. Mr. Croft Spence's ayah; Mr. A. H. Anderson; Mr. G. Battie Howard.

From Suez.—Mr. W. Stockel; Colonel Clerk's nati vant.

DOMESTIC OCCURREN

MARRIAGES.

STEUART—GOSLIN—April 11th, at St. Andre Rev. J. Paton, M.A., Thomas Steuart, Esq., bay, to Catherine Elizabeth, second daughter Esq., Commissariat Department.

GRANT—MAITLAND—April 11th, at St. M Rev. Geo. A. F. Watson, John Hay Gra Service, to Amy Frances, eldest dau Maitland, Staff Surgeon, Belgaum.

GEORGE—EDGE—April 12th, at St. the Rev. Ward Maule, the Rev. D Hissar, to Elizabeth J. Edge, youn Thomas Edge, Esq., of London.

KING—MONCRIEFF—April 12th, Bombay, by the Ven'ble Arch Henry Marshall King, of Elizabeth Moncrieff.

McFARLANE—Apr infant son of Mr. J 1 month.

GROGAN—April 5th, Grogan, aged 9 years

HALLUMS—April 7th, Sa tendent of Police, B, Divis

MAJOR—At Byculla, Margar Martin Major, Assistant C regretted by her husband and

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